

Meaning of Spiritual Heritage of Orif Revgari

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Abstract: *The article presents a philosophical analysis of the spiritual heritage of the second feast of the holy Bukhara, the great Orif Revgari (1165-1234), known as Mohitobon, a feast of the 11th ring of the Sufi tariqah of Khojagan based on sources and highlights their important aspects for the education of a perfect person. The novelty of the article lies in the fact that work of Orif Revgari "Orifnoma" is translated based on handwritten and translated sources.*

Keywords—*Khodjagon, tariqat, perfection, second feast, Mohitobon, "Orifnoma", honesty, sobriety, fair work, the fair person, positive forces, «The God is in heart, and hands are in work».*

1. INTRODUCTION

At the 11th Islamic Conference in Tunisia on December 18, 2019, the Islamic Educational, Scientific and Cultural Organization, Bukhara, Clairo (Egypt) and Bamako (Mali) were approved as the capitals of Islamic culture in 2020. Therefore researching Bukhara for development of Islamic culture is actual.

The spiritual heritage of our ancestors and taking an example from them, it is the resource of our maturity. Abu Ali ibn Sino, Abu Hafsi Kabir, Imom Buxoriy, Abdul Xoliq G'ijduvoni, Orif Revgariy, Mahmud Anjir Fag'naviy, Khoja Ali Romitaniy, Muhammad Boboi Samosiy, Hazrat Amir Kulol, Bahouddin Naqshband, Khoja Muhammad Porso, Khoja Ismat Valiy, Ahmad Donish, Abdurauf Fitrat and others are people who were born in Bukhara and made Bukhara known all over the world and left great spiritual heritage. One of these people who was a representative of Khodjagon education is Orif Revgari. Orif Revgari was a poet and writer. Orif Revgari's "Orifnoma" book is the main resource in educating perfect person.

One of our great saints who spread our Bukhara Sharif's name to all over the world is Khoja Orif Revgari, famous as Mohitobon.

2. Review of literature:

About the life and activities of Orif Revgari are written in the Makamats-the biography of saints.[03:51-72, 4:2, 5:119] There are manuscripts and a translation of the Orif Revgari's book "Orifnoma" in uzbek. [1:28, 2:16] There are journal articles, brochures and results of scientific research on this topic. [6:9-11, 7:48, 8:56, 9:80, 10:148-151, 11:140, 12:40-41, 13:50-52].

3. Research objectives.

Researching spiritual heritage Orif Revgari.

Specifying poetical heritage Orif Revgari and analyzing meaning.

Proving that Orif Revgari is an author of Orifnoma.

4. Research Methodology:

Analysis and synthesis, historical and logical, hermeneutics, juxtaposition.

5. Results and Discussions:

The student of Abdulkholik Gijduvani (Khojai Jahon), the eleventh pir of the Silsilai Sharif (the great

circle), the man who lasted the light and support of prophet Muhammad (s.a.v.), blessed and glorious Khoja Muhammad Orif Revgari is famous as Mohitobon.

Khoja Muhammad Orif Revgari was not tall, had a bright face, big eyes and thin eyebrows like a moon. His body smelt like prophet Muhammad (s.a.v.)'s body smell. He was one of the great saints, he was a scholar of knowledge, wisdom, zuhd, taqwa, riyâsat and worship.

Khoja Muhammad Orif Revgari was born in 560 hijri (1165). His birthplace is Revgar village in Shafirkan district of Bukhara region. His real name was Muhammad like Prophet Muhammad (s.a.v.), he was called as Orif by Khizr. It was narrated in Mahdumi Azam's book, "Manoqibi Khoja Abdulkholik Gijduvani: "Khoja Arif Revghari was attended by Khoja Khizr as he was a child. One day, Khoja Khizr went to Khoja Abdulkholik Gijduvani and saw the children of Dahab (school) asleep. Only Khoja Arif was not sleeping and wanted to see Khoja Khizr and not to fall asleep. Knowing this, Khodja Khizr, who understood his purpose, said, "Be Orif," said to Khoja Orif.

Orif - the owner of the irfan. Sincere knowing the Truth. It is based on the senses in the Sufis' understanding. In order to be alert, it is necessary to uplift books. Orif recognizes the existence of this "laduniy knowledge" from Allah, and abandons the existence of an abstract existence and lives with Allah. Thus, Orif is a highly respected person who knows Allah, and knows the Divine wisdom. Orif is a man of divine light. Their heart is a source of divine light. The following words are written in book "Manoqibi Khoja Abdulkholik Gijduvaniy and Orif Revgari" about Orif Revgari:

Orif hazor podshoh afzun ast,

Doim ba huzuri hazrati bechun ast.

Bo tu ba jahonu az jahon berun ast,

Tu kay doni holi Orif chun ast.

It means:

Orif Revgari is superior than thousands kings,

He looks like no one, he is always with Allah.

He is with you in this world but he is out of the world,

How you know about Khazrat Orif.

It follows from these characteristics of Khoja Khizr that Orif Revgari, despite his physical existence, is in the

spiritual world of the unseen, in the presence of Allah, with his tremendous curiosity.

Shafirkan was called Mohitobon as the place of birth of this great person. The reason Orif Revgari was a guardian was that his heart became a treasure of divine light. These rays shone brightly through every cell of their bodies and shine brightly. If Allah is the embodiment of the sun, this man reflects the light of Allah in the light of the full moonlight.

Khoja Orif was so high that there was a light in a room where the man entered. It is written in "Maqomot" that Kaba was always on his head. One day Abdulkholik Gijduvani was sitting with his assistant Khoja Ahmad Siddiq, Khoja Avliya Kalon and Khoja Garib. All of the three students was in the same thought: "Khoja Orif Revgari is younger than us, why does Khoja love him more than us? Why should that be so?" And finally they told teacher their thoughts. The Khoja understood their purpose and said, "Ayyuhal - generation (O sons), call Orif." They went out to look for Khoja Orif in the sign of the Khoja. Finally, Khoja Orif was found in a corner of the mosque. He was sitting in the corner of the mosque like a bright stone. By Allah's command, the people of the Qiblah, the Ka'bah's officials, and the Companions used to shade him, served him. Khoja Kalon admitted that he was great and said, "Oman and saddaqqo" (trustworthy faith). Robiya Adaviy is well known from history of Sufism and those who went before the hajj during the pilgrimage saw Ka'ba was not in his place. It was on the head of Robiya Adaviy. Thus, Orif Revgari was as high as Robiya Adaviy, with the permission of the Creator Kaba was on the head of Orif Revgari. The sources say that in the time of Orif Revgari, all honest people went to visit the Khoja Orif to see his face.

Orif Revgari wrote a book "Orifnoma". This book was given to us by our trainer Jonmuhammad Gulov. This work was translated from Persian-Tajik by Sadridin Salim Bukhari and the Isrol Subhoni and published in 1994 by Navruz publishing house in Tashkent. The publication consists of 16 pages. Orif Revgari, in his work, addressed to the orif people and told great ideas to them. There are 27 proverbs by himself.

Orif Revgari also mentioned 38 proverbs of other great wisdoms as they are the iniquities of the souls. The book "Orifnoma", on the one hand, is a work that teaches the essence of Khojagon education, the way of perfection and the way of teaching, and secondly, it is the source of teaching the other great men's education in the history of Sufism.

There is the information about Boyazid Bastomiy and his student Abu Turab Nakhshabi, Robiya Adavi, Khasan Basri, Shakiq Balkhi, Malik Dinor, Fuzayl Ayaz, Sufioni Savri, Yahya Razi. Also, in "Orifnoma", Orif Revgari has the information about his mentor Abdulkholik Gijduvoni's life, his way of life, and his final moments.

The book "Orifnoma" was written in 622 AH, 1225 AD. The value of this work is further drawn by the following verse on the death of Orif Revgari:

Afsus shud pinhon Mohitobon ba zeri khok,
Kilkam sihp'o'sh, jiggar resh, siyna chok.
Tarikh bahri rehlati o` justam az qalam,
Qutbi zamon va Orif billoh zeri qalam.

It means:

It is a pity that Mohitobon passed away,
My heart was divided in pieces.

He went to history by his death,

Orif now only in papers, in his works.

These verses by abjad figures show that Orif Revgari's death dates back to the year 634 AH. Based on this information, Orif Revgar died in 1234 AD. His tomb is located in the Shafirkan district and it is a landmark pilgrimage destination now.

This verse written in the tomb of Khoja Orif:

Orif on Orifi rabboniy,

Muttasil shud ba vasli subhoni,

Xojai ahli din biguy solash,

Niz Orifi amini rabboniy.

It means:

He was Orif of Allah,

He is always with Allah.

His death history comes from "Khojai ahli din"

Or comes from "Orif amini rabboniy"

Sadridin Salim Bukhari analyzed these texts in the book "Bahaiddin Naqshband or Seven Pirs": in the words "Khojai ahli din" and "Orif amini rabboniy" kept hiding in the year of Khoja Orif's death. It was written that the year of death is in 657 Hijri (1259).

From the analysis of the wise words in the book "Orifnoma", Orif Revgari told that everyone should be free from the of this light and darkness, in order that human beings and Allah can attain perfection. Orif Revgari believes that these hijabs are primarily intended to attach themselves to the world, to be enthusiastic in their pursuit of wealth, ranks, desires. Also, it is emphasized that curiosity, loving the wealth and career is a great barrier in the heart.

Khoja Orif Revgari told that The head of the path of the Truth is repentance and the benefits of forgiveness, enlightenment, overcoming ignorance, self-awareness, the importance of studying the Qur'an and hadiths. In the book, the morality, saint, orif, thanksgiving and patience, bondage, purity of heart, and the preservation of time are highlighted. Orif Revgari believes that in order for a person to fly as high as a bird, he must be bound and dependent on Allah. "It is the quality that draws people to happiness so that they can conform to the angels, that is, submit to their desires, and be forgiving, pacifist, steadfast and energetic," says Orif Revgari.

In the "Risolai Sig'noqi" written that one day Khoja Ahmad Yassavi cooking a meal, ordered his student Khoja Dugi go to Gijduvan to Khoja Abdulkholik Gijduvani and bring yoghurt. Before Khoja Dhati reaching Gijduvan, Khoja Orif, the student of Gijduvani brought the yoghurt to Ahmad Yassavi. Khoja Dhati knowing of this, said: "Orif has overcome me

6. Recommendations and conclusion:

In general, it is desirable to emphasize the following:

1. Muhammad Revgari is a great man who has acquired the honorable knowledge of the Orif whose highest rank is due to his love for science.

2. Orif Revgari's glorious heart-flung divine light was honored with the sacred name Mohitoban because it was shining like a full moon.

3. The greatness of the maturity and the closest to Allah that the Ka'bah went to him according to Allah's will.

4. The book "Orifnoma", which was preserved from Orif Revgari, contains about seventy wise words were told by himself and other members Khojagon education.

So, Khoja Orif Revgari is the great teacher who has developed the Khojagon education and has left a valuable book, such as "Orifnoma". His life's path is the symbol of all kindness and the work of "Orifnoma" is a spiritual enlightenment source against the ignorance that protects the youth from spiritual attacks.

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